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000 of the two "moieties."

184 This is an illustration of what I see and hear
172 everywhere: that every negri has its own culture,
621 adat, history, etc. There is emphasis on the great variety here. There is an overall pattern, but the local differences are impressive. And all the more so after so long a period of acculturation. I am more impressed by the differences than the similarities. I wonder from which negri lama the present batu pemali in the kampong came?

565 I asked about the different positions and
624 classes. They run something like those in Amahusu, but with some differences. Thus:

1. Radja. bangsawan tinggi, hereditary.
2. Tuan tanah. bangsawan tinggi, hereditary.

The Radja says that he is the "peacetime priest." He is a ritual leader.

3. Kepala soa. bangsawan rendah, hereditary.
4. Kepala dati. bangsawan rendah, hereditary.
5. Kapitan. bangsawan rendah, hereditary.

[535] This office is non-functional now, except when
[701] there is an Alfur feast. Then a kapitan leads the tjakalele. The Radja says that he comes from a kapitan family, and therefore he can lead in this dance. He says that formerly there was a kapitan for each soa.

6. Mauwen. bangsawan rendah, hereditary.

[793] Of these there are no more, but the people remember that there were such people in their families. There used to be one for each soa. The Radja says that he was the war priest, who took omens and did various magical things against the enemy, etc. Since there was one kapitan for each soa, there had to be one mauwen each.

624 7. Marinyo. Orang biasa, non-hereditary.
565 There are one or two of these per negri now (?).
● 202 There used to be one per soa. He is the messenger and assistant of the kepala soa and assists

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624 the latter in police duties. The Radja says that
[202] he is mainly a messenger.

8. Kewang. He is a forester. There are five or six (I think there are more here) per negri. This position is non-hereditary and is occupied by an orang biasa.

[701] 9. Malessi. Orang biasa. This position is that of a kind of war officer, but unlike in Amahusu, the Radja insists that he is hereditary here. There used to be one per soa, to follow the pattern of kapitan and mauwen.

565 Below these nine there are a mass of orang biasa and also the turunan budak. In the Moham-
[702] medan kampongs there are no turunan burger. And even today there are few Mohammedans who serve in the Dutch army.

624 In the Mohammedan kampongs there are Mohammedan
565 officials too. Except for the gurus, these are
793 known collectively as kasisi. They are:

(a) Imeum. bangsawan, one per negri.

(b) Hatib. bangsawan or biasa, two per negri.

(c) Modin. bangsawan or biasa, two or three per negri.

[875] There may be a great number of gurus. They can be of any class and must be clever in terms of religion. They teach religion. Thus the pattern is similar to that in Amahusu but differs in details.

623 The saniri here has seventeen members. They
624 used to meet in the baileo. They include the
793 radja, the four kepala soa, the tuan tanah, the two elected kepala dati, the three elected orang biasa. Then there are the six kasisi (imeum, two hatib, and three modin). The saniri is thus heavily weighted on the religious side. As for the non-hereditary officials above, the saniri does, or did, choose them.

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252 cake (and now that I think of it, that is what sago looks like--a yeast cake). She came in with some hot water and poured it in. Then she stirred the mixture and whipped it up into a gluey mess, exactly like glue. The smell was not very good, rather sour, a bit like yeast. They said that it is very good with fish, etc. At least it is easy to make. Then she had a sago cake. It is made in a pottery (or maybe iron) kind of mold, with perhaps eight slots for the cakes. This is put in the oven and baked. That is, the "yeast" has water added and then this stuff is put into the molds. I tasted it and found it to be perfectly tasteless. Inside it is even a bit like crumbly bread. It is rather soft and I found out that when in the sun it hardens. When left in the dark it absorbs moisture from the air and gets soft. They say that it goes well with tea, fish or anything. It will keep for years.

621 361 592 565 I found out that in addition to the three kampongs and the "suburb" and the hill gardens, there is a special quarter here in the square whereon stands the Radja's house. It is called "rumah mata radja" and here lives the Radja's family in eleven houses, that is, his extended family. This is separate from the kampongs.

534 ●202 I asked about the big drum and the gong on the Radja's porch. The drum is to call the marinyo (messengers) and the gong is to call all negri members for a saniri besar. It is an enormous gong.

624 [614] I asked about the number of officials. In addition to the one radja and tuan tanah there are five (the Radja says four) kepala soa: (Orohella), Lestuluhu, Tuasalamoni, Kotta, and Tehuhatuela. Four of these are evidently saniri members (all except the last). There are twelve kepala dati, two marinyo, and twenty-four kewang (one of these

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206 Before the war a telephone line ran to the Radja's house here. To the north
205 of Ambon the line goes to Halong. There is no telegraph office here. There is, however, a regular daily mail. There are three mail-carriers who go to Ambon every day, get the mail, and come out on bicycles, all the way to Latuhalat. They even go by foot up to the high mountain kam-
[207] pongs, every day. There is not a single radio
[365] here, nor any signs of electricity.

202 The marinyo are the messengers for the offi-
624 cials. They even bring official messages from
465 Ambon. There is one marinyo for each soa, in addition to one extra marinyo, making four in all. They receive no pay, but they are tax-exempt!
366 There is no market place here although the church is a center for get togethers and so is the co-operative store (the old general store stuff).

203 There are no local authorities on the news
474 front here. They do not seem to be much inter-
[829] ested in hearing about travel or things on the outside. But I wonder.

The government sends bulletins which may be posted and the Information Office sends a sheet for wall distribution. But there is no place for the latter in the kampong. They are often posted in the cooperative. The people manage to see them, nevertheless. It looks as if the co-op might become the center of things here, which would be in line with the very close bonds within the kampong.

829 There are not many kinds of news in which the
178 people here are very much interested, although they do seem to be quite interested in East Indonesian news, especially recently, and also in Indonesia. But certainly there is not much interest in international happenings. In fact, I gather that these people have been so confined to Indonesia that they scarcely know about the out-

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576 then the tuan tanah, then the kepala dati. To
624 his left are the imeum, hatib, modin, and guru
554 Islam. Then in a circle from these high places range on down the orang biasa. Thus the tuan tanah seems to be clearly outranked by the kepala soa.

778 The batu pemali in the kampong, on the site
202 of the baileo, is from Amantawari. The Bruwakang
534 stone is still at the negri lama in the hills.
624 The conch shells I saw on the stone are very old ones. They are known in the local language as taüreng and are no longer used for calling out to the people. Today they use the large drum on the radja's porch. The big gong there is not used any more. The drum is called tipa. If there is need to call all the people, for example to work on the mosque or for some big event, a steady fast beat is given. There are three other calls. A beat of five means that the four kepala soa are wanted at the radja's house. It is said to mean k-p-l-s-o. If the drum is beaten three times it means that the two marinyo are wanted and it means m-r-n. This looks like a system of drum telegraphing based on the non-vowel Arabic spelling. If the beat is seven, it means the kepala soa of the month is wanted, and it means k-p-l-s-o-b-l (bulan). The reason for this is that each month, in turn, one of the kepala soa must stay in the kampong as a kind of vice-radja. If the radja is absent the kepala soa of the month is in charge.

624 I asked if a woman might occupy any of the
622 official positions. He said that only in the last
562 ten years have women been able to succeed to the
178 position of radja, but only if there is no male successor. This is something new, but the question never arose before as there were always male successors. But (remarkable; can it be because of

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622 624 562 178 the loss of men in the war?) in the past ten years, in lieu of male successors, woman radjas have come in in Tengah-Tengah, Alang, and Rumah Tiga. There may be others too. The tuan tanah may never be a woman.

563 582 626 558 I asked again about the Butonese marriage matter. He said that it is true that a Tulehu boy never marries a Butonese girl, but that the reverse does take place. He himself said that the Butonese belong to a lower class, and saw the point that this reverses the usual rule. His idea is that the Tulehu girls who marry Butonese men are rejects who can't get Tulehu husbands. The people here look down on them and he thinks they are the ugly ones, etc. And they are not so condemned as a boy would be under similar circumstances because after all a girl cannot propose, and if a girl is getting on in years and has no husband, in desperation she may take a Butonese man. This may not be entirely her choice. But a boy can take the initiative. And this explains why Gani said that if a boy married a Butonese girl people would say that no Tulehu girl would have him. Perhaps it is as simple as this after all.

20 The only telephone in the area is the police post. It connects with Ambon and the line does not run beyond, for example to Waai. There is no telegraphic service. Mail comes twice a week, on Monday and Thursday. A mailman comes with a car. He also delivers to Suli and Waai. Other men deliver the mail to other places on Hitu. This fellow lives in Tulehu and his house is used as the post office where one can buy stamps and send letters. The one radio in Tulehu belongs to the Radja. It is a battery set as there is no electricity here.

202 624 The marinyo carry official messages. They call

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202 624 683 people to do the negri work, etc. They have a small gong which they beat while they go around making such announcements. The police inspector talked a lot and tried to explain that local politics are free unless anyone insults a party, a person, etc. It is evident that the old laws still hold here. And he approves of them. I said that in Holland, the United States, etc., the heart of politics is to freely insult one's opponents. He was nonplused. He talked a lot of nonsense. He heard that in Saparua, posters there are informing the people and telling them to get out from under the Dutch, referring to the latter as "tahi Belanda" (Dutch excrement). The policeman said that this was not nice and if they went too far they would have to take action as this was against the law that says one may not insult anyone!

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186 668 In the afternoon, in Amahusu, my assistant said that the Ambonese feel themselves as Indonesians, that's all. I get the idea that youth here are very strong for RIS. Tonight I heard a lad at the front of the hotel singing "merdeka, tetap merdeka." (free, always free).

115 Amahusu: The name of my assistant is Johan Musila.

829 167 521 There is no evidence of an inferiority complex at the kampong level here. The thing which impresses my assistant, (and a man from Naku used the same word) is that returners say that the outside world is more advanced (madju) than Ambon.

There are returners whose stories get better as they are retold again and again. The locals spot this and depreciate such stories. Musila says it is hard to put much over on the local lads because they have been to school!

000 As far as I can see the relation between this

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609 is considered a bit alien. They can be spotted
186 easily. However, there is a growing feeling of Indonesian nationality.

614 I went over the soa again, and he says that
778 his soa alone, Moni, is not from Amantawari (as
202 are all others except Wakang) or Eruwakang (as
574 is Wakang). They came originally from Haruku, and first settled at Tunghitu, near Paso. When they are called to come to the negri or other feasts, they have a long way to travel. They can hear the call, however, and do come. Thus his soa seems to be a bit off the line and looks to some negri lama far off where their ancestors are.

778 Whenever someone is about to take an impor-
782 tant step he goes to the negri lama to pray and
614 to tell his ancestors. Thus before they go to
769 Mecca they tell their ancestors about it at the
182 negri lama (this is a wonderful mixture). They also go there to ask for favors. He says that the Wakang is the only soa with a totem.

844 There are two midwives in town. They are
852 called dukun. They stay with the child until the seventh day when the child is taken to touch the ground. They have a feast when the first hair is cut and if the family is rich this would be a large one. The local name for this feast is maibiang.

756 There are also medicine men called paleo,
881 with the accent on the e. There are several in
304 the kampong. This is part time work. They give medicines and also charms and are thus real medicine men. They perform circumcision rites at about the age of twelve for boys only usually and in groups. If the boys come from rich fami-
[231] lies there may be a big feast with goat meat.
The tukang sunat is always from soa Aser (the
304 same as the tuan tanah). In circumcision a